1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

Social and cultural relations with the Walapai are also very close. Members of each tribe commonly live with the other, intermarriages are frequent, and they share each other's viewpoint and antipathies to a very high degree. A few instances: Havasupai took part in the mourning for Walapai dead (p. 243); a Walapai shaman finds most of his practice with his mother's people, the Havasupai (p. 277); the latter accompanied the Walapai to war against the Paiute (p. 251); seven Walapai women live in Cataract Canyon and at least three Havasupai women among the Walapai. Garcés in 1776 testified to the same attitude. On the other hand, there are some antagonisms of which the Havasupai are conscious. The younger Walapai wives were pointed out to me at once as foreigners, although it was some time before I discovered that an equal number of older women were also Walapai. The Havasupai mock the others' gruffer mode of speech, and their eating lizards. They also came to blows over a race (p. 253).

An account of their separation from the Yavapai, wherein the latter are represented as driven from Cataract Canyon, is given in a tale. This is improbable; it is more likely that the Havasupai represent an offshoot of the Walapai which took up agriculture and then settled more permanently in the canyon.

The Havasupai call themselves *havasúwalpa*[a], blue-green water people. By their account they are known to the Zuñi as *kâ'nína*,[1] and probably to other easterners by similar names.[1] They call the Walapai *ðulgampaya* or *guekegaiá;* the Yavapai, *ttcdhud* (enemy) or *nyâvâpe*[b]; the Apache (Tonto and White Mountain?), *dhuddjé;* the Navaho, *hua'dmá'u;* the Hopi, *mókâ;* the Zuñi, *sd'u'ú;* the Mohave (and Yuma?), *wamákara;* the Paiute, *paiutia;* and, by my recollection, the Ute, *yúta* and the Pima, *palnyd.*[2]

The Havasupai numbered 177 in 1919.[3] It does not seem likely that there were ever many more than 250, certainly not over 300. This is apparent from the earlier census reports and also from the limitation of the cultivable area. The present acreage probably could not be doubled. Garcés states that the population did not exceed thirty-four families in 1776.[4] In 1858 Egloffstein reported not more than 200[5]; in 1869 there were 300[6]; in 1881, Cushing found 235[7], and Coues, 214[8];

[a] Ten Kate, (2), 388, gives Kuchninkwe or Kwchninakwe (pifion-nut people ?) as the Zuñi name. This might be etymologized as *ápâ*, man, and *hapûpi*, black, or *hapâ*, sun, but I was specifically told it does not mean black man.

[b] See p. 269 for the composition of population.

[1] Coues, 345.

[2] Ives, 108.

[3] *Handbook of American Indians,* I, 526.

[4] *Third Annual Report, Bureau of Ethnology,* 1884, XVIII.

[5] Coues, 345.

1: Spier E-5 (1918) 1928
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FEMALES (Continued)

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Approximate Age	*Name*	*Explanation*	*Derivation*
90	kokumá or bokumá, to eat piñon nuts.	Usual name.	ko' or bo', piñon tree or nut.
	sudjigafidjá, unripe things floating.		sdwá, unripe; djigafidjá, material covering the surface of water.
94	djiná', eagle.		
		FOREIGN WOMEN.	563 ● 551
23	há'dá.	Yavapai name.	
35	sámi'dídjá.	Walapai name.	
40	djad'ínyúmá.	Walapai name.	
	gátínyúdává, tattooed.	Yavapai; she is far more tattooed than the Havasupai.	dínyúdová, face paint, tattoo marks.
60	pagídjahdda, chewing a man.	Walapai: usual name; she said when a girl, "When I grow up and a man comes into my bed, I am going to chew him up"—she married shortly after.	ápa, man; djuínyafigá, to chew; gahdda, tough.
	símyókidjá, to pull with the hand.		sól, hand.
70	oladwá, (fire) coal.	Walapai	

COMPARATIVE NOTES.

The forms of cradleboard are shown diagrammatically on the accompanying map (Fig. 56). The flat type is used throughout the Plateau-Basin and Southwest, the sitting type in California, as among the Pomo, Hupa, Shasta, and Klamath-Modoc (who also use the flat board),[1] and a trough-like affair to the northwestward. The relations within the area are not clear, but it appears that the prevailing pattern is an oval or elliptical outline with local variations. The oval forms are more frequent in the Basin-Plateau; the elliptical in the Southwest. Three structural types are used; the board is made of a single piece of wood, a hoop is provided with transverse or longitudinal bars, or the longitudinal reeds are joined by open twining. The structural basis bears no strict relation to the form.

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[1] Mason, O. T., (a), 319–321; Dixon, (b), 434; Barrett, (a), 237. Field notes on the Klamath, 1925

[Text continues on p. 317]